From Ma-chia Wan westward the traveler has to ascend a dangerous precipice whose steep slope is very difficult to pass. When the author reached this place, it happened to be raining. The mud path had been trampled by flocks of sheep and so it was especially slippery and dangerous. About 10,000 feet below the slope lay a deep abyss, too dangerous even to look downward. From the precipice the path pierced through an old forest. The headman-protector asked us to stay together because there was danger of being ambushed by some Lolo bandits. Even the Lolo are afraid of being attacked and robbed by Lolo robbers.

About 15 li west of Ma-chia Wan is La-li Kou, a large village of about 50 households. [11] There is one stream in the mountain valley. Households are dispersed on the slope east of the stream. This village originally belonged to the Han-Chinese. In the Lolo riots at the beginning of the Republic they killed and captured the Han-Chinese and occupied this place. Today there are still six or seven Han-Chinese families with the surnames of Liu and Ts'ai in the village, but they have surrendered themselves to the black Lolo for protection in order to survive. They are the Han-Chinese households farthest west of Lei-po county. Although these few households are under the protection of the black Lolo, they still maintain Chinese customs, wear Chinese costumes, and worship their ancestors. As for those Han-Chinese who live farther west of La-li Kou in the middle of the Liang Shan, they are all captives and slaves and considered by the Lolo as part of their property. They have to wear Lolo costumes and change to Lolo names; they have thus degenerated into Lolo ways of life.

La-li Kou is the center of the communications network of the Lolo. All the commodities imported from Lei-po are first deposited here, which serves as a storage post for traders on their way to Liang Shan. Northward the network goes through Shan-leng Kang, then on the northern route up to Huang-mao Kang. Southward it goes to Wu-pao Shan and Heh-chio along the Hsi-su Ho to reach Hsiao-wu-chi; or again toward Ch'ien-wan-kuan along the Chin-sha Chiang and back to Lei-po. Westward it goes to Wu-chia Pa and climbs Mu-kou P'o on the southern route to Liang Shan. Northwestward it passes Ma-ching-tzu on the central route up to Huang-mao Kang. So we can easily see the importance of La-li Kou for communication in this area.

It is only 10 li from La-li Kou to Ma-ching-tzu. The place is called Ma-ching-tzu from its mountain ridge which

attempt to open up communications between Lei-po and Huang-mao Kang. He used all means to make friends with the Lolo of the En-cha branch to expand his influence. Furthermore, because of his Sinicization, he adopted the Chinese custom of worshipping ancestors both in the direct and the indirect lines [i. e., the line of his granduncle, as well as the line of his father]. Besides his first wife from the Li-ch'ü family, he took another wife from the Wu-ch'i family in the hope of continuing his granduncle's lineage, making his second wife stay with his grandaunt of the Wu-p'ao family. Hsing-min had good connections with different Lolo branches and his reputation and influence grew day by day. The strong family background of his two wives further enhanced his influence. Because of his multi-connections with the Lolo and Han-Chinese, he became one of the very successful Lolo leaders. Whenever the Han-Chinese living in the Lei-po area mention Hu Hsing-min's name, they all show great respect and admiration for him.

Wu-chio is quite different from other un-Sinicized Lolo areas in that it is near a Chinese city and has been developed by the Han-Chinese. Its inhabitants are all Sinicized Lolo with occasionally some Han-Chinese families living amidst the Lolo, so that it can hardly fail to have Chinese influence in its social organization. It is an important communication center between the Lolo and Han-Chinese, as well as an important pass to Taliang Shan. [22] As such, it will be difficult to reduce the tension between the two groups without an intelligent and capable leader in charge of the place. Hu Hsing-min died about five or six years ago and was survived by two wives and their young children. The wife from the Li-ch'ü family (Li-ch'ü shih) had two young daughters, and the wife from Wu-ch'i (Wu-ch'i shih) had a son still in infancy. Trouble soon started with the loss of the great family leader. Hsing-min had a younger uncle [see footnote, p. 25] in the paternal clan by the name of Hu Ch'ang-pao, who intended to marry Li-ch'ü shih in order to succeed to Hsing-min's position. According to Lolo custom, the wife, after her husband's death, could marry his brother, his paternal younger uncle, his brother's son, or others. But Li-ch'ü shih did not want to remarry, and so she secretly asked her younger brother to kill Ch'ang-pao. The latter's family was weak and had no male member, but his elder maternal cousin [mother's elder brother's son], named Wu-ch'i Ku-pao, announced that he would avenge Ch'ang-pao's death and led his clan members to Wu-chio to engage in a feud. There were several attacks and counterattacks with casualties on

578 he suspected a Lolo riot and immediately sent an officer in
567 charge of Lolo affairs to make inquiries and take action ac-
648 cordingly. This incident occurred before the inspection team got to Lei-po.

563 The Lolo treat the Han-Chinese under their protection
628 as they treat the white Lolo slaves. At Huan-kou village in Hsiao-liang Shan were some ten Han-Chinese families who had put themselves under the protection of the Mo-shih branch. Among them was the family of Ch'en Yu-lun. About three or four years ago, some black Lolo from Ta-liang Shan attacked the Ch'en family and carried away the Ch'en couple with their boy and girl, a total of four persons, and two guns. The black Lolo of Ta-liang Shan asserted that because of a false accusation by Ch'en Yu-lun's master, Mo-shih Tso-t'i, he had been imprisoned at Lei-po and was not released until he had paid a ransom of 50 ounces of silver. This time he captured the entire Ch'en family to avenge his betrayal by Tso-t'i. Later, Ch'en Yu-lun escaped from Ta-liang Shan. Since Tso-t'i was studying at that time at a military academy in Ch'eng-tu, Ch'en complained to Tso-t'i's mother, explaining to her all that had happened. Tso-t'i's mother discussed the matter with Wu-ch'i K'e-ku, who belonged to a kin clan of one of the influential Lolo leaders of the Mo-shih branch, and sought his help as a mediator. K'e-ku went to Ta-liang Shan and arranged for the ransom of Ch'en Yu-lun's wife and son, the daughter having already died, at a cost of 80 ounces of silver. First, K'e-ku marked out a portion of his own land in the Liang Shan area as a guarantee. After the return of Ch'en's wife and son to Huan-kou, Ch'en Yu-lun, since he had no cash on hand, transferred to K'e-ku his own land and property worth 80 ounces of silver. But still, the whole dispute has not been completely settled. Ch'en Yu-lun had an oral message delivered to Tso-t'i at Ch'eng-tu, asking him to come back to Lei-po to take personal charge of the affair; if Tso-t'i had not actually accused the black Lolo, as was charged, then the entire Mo-shih branch would raise an army of revenge to punish the ringleader.

628 The reasons for starting a clan feud cannot be dis-
578 cussed in detail here, but the foregoing examples give some idea of its main features. Because of conjugal relations, the Lolo women constitute a binding force for different clans or branches, but sometimes they also create problems that may become one of the important factors of clan feud. On account of [85] ill-treatment by the husband's family, a married woman often escapes to her own family to make

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

000 of the Yangtse and the Chinese who have settled near the home of these hardy raiders.

101 Here one comes right up against one of the most interesting secrets of interior China. Right in the heart of the land governed from Peking, by means of the provincial officials, is a large tract of country as big as some of the European states, where dwells a race of people practically independent. In the land of this race the Chinaman takes a very secondary place, and while in his own district and in the company of people who share his views he may express supreme contempt for these hillmen, calling them Mantsz and Lolo, terms which are abomination to the men referred to, if he enters the district where these despised people live he behaves himself admirably and uses far more respectful terms when addressing them. He knows that the use of the terms Mantsz and Lolo to the face of these people in their own land would probably lead to a great quarrel, with danger of fatal consequences. I have seen these hill people flare up with great anger at the bare mention of these much-resented terms.

[648] It is a great surprise to meet, right in the heart of China, a large district where the people live independently, keep their own customs, govern themselves, look on the Chinese as an inferior race, and only pay a nominal tribute to the Central Government, that from Peking rules over the Eighteen Provinces.

563 The Chinese who enter this hill land for trade or agriculture behave themselves far more circumspectly than they do in the foreign settlements of Shanghai or Hankow, or even in the British Crown Colony of Hong-Kong. In these latter places they still hold their own as the great race of the East, and while the European now and again treats the Chinaman

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

as a yellow man, yet the latter has made himself indispensable and knows how to become wealthy and powerful. But in the land of the Mantsz the Chinaman becomes humble, and every now and again is read a lesson in manners by those who really rule in this independent land. Needless to say that he does not relish this, but he pockets his pride, and keeps on with his money-making.

In the presence of the mysterious, the Chinese are nonplussed. They may not be so religious in character as the peoples of India, but they are deeply superstitious and afraid of the unknown. To them the land where the wildmen dwell is the land of the unknown, and they live in constant dread of it. Many are the stories spread abroad of the mysterious land and its people. The wizards who live among the hillmen are credited with supernatural powers, and the Chinese are always ready to give a wide berth to anyone who can tap the limitless powers of the unseen spirit world.

Without warning, the hillmen will burst forth and make a raid on the wealthier Chinese villages and farmsteads. They come with great swiftness, strike, rob, burn, take captive without any hesitation, and in a very few days are back again into their highland homes, safe from pursuit. The raiders cross the Yangtse in small boats at some safe point, and the boats are made inland, far from the gaze of the Chinese who live on the south bank of the river.

It is to the benefit of the hillmen to keep up the feeling of terror which the Chinese have of them. Only in this way can they keep their land safe. Gold and other precious metals, the value of which is well known to the Chinese, are reported to exist in large quantities, and it is a wonder that long ago the more numerous race has not gone in and subdued the people.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

487 When crossing the stream on one occasion one of the men fell into the water and got a thorough soaking. As soon as we reached the other side we made a huge fire of brushwood, so that the wet man could dry his clothes before we proceeded on our journey.

245 Travelling along, we passed a number of olive-trees with fruit in rich profusion. Many of the Chinese are very fond of this fruit. It is sour when first tasted, but the flavour soon turns to a very agreeable sweetness.

563 After we had passed through the valley, where the stream with the silvery waters dashed and roared in its anxiety to reach the Yangtse, we came to an open clearing where a Chinese was growing a lot of fine sugar-cane. This farmer is a tenant of one of the Nosu landlords, and has managed to make himself liked by most of the hillmen. The red sugar-canes which he cultivates find a ready market, and are much more prized than the green canes which are usually seen in the West China sugar plantations. The young sprouts at the tops of the canes are used to feed cattle, and oxen and buffaloes are very fond of them. The large buffaloes which draw up the brine from the famous wells in Tzi Liu Ching, the most famous salt centre in the whole of China, are largely fed on these sugar-tops. The liking for these is not confined to
136 domestic animals only. One day some wild boars got into
224 Mr Yang's plantation, which we had just reached. The boars began ravenously to eat up the cane, and the owner and his men went out to see what the truoble was. The first animal they clearly saw they took for an ox. Yang worked his way through the canes, intending to coax the animal up to his house to await the inquiry of the owner. But on getting near the creature he saw it was an enormous old wild boar.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER VIII

THE FIRST STOP IN NOSULAND

563 AT the end of the first day we stayed in a small farmstead where lived a Chinese tenant of one of the Nosu landlords. A mud wall surrounded the buildings, and an adobe tower spoke of risk and danger. The tenant, a Mr Liu, told us that his people had for six generations lived in the land of the Nosu and that they used to be better off than they are now. We all slept in a small room on the mud floor. 352 Here we were immediately up against the primitive customs of the people of this land. We found a delightful lack of furniture everywhere. There were no chairs, no tables, no forms, no beds. It was the simple life with a vengeance. 516 Everybody sat on the floor. For the older folks and guests nearly every house provides skins of the black bear. Sitting on these was a little better than sitting on the mud floor, but the skins got very hard after a while. After a few hours of this kind of sitting one's legs ached very much. I carried with me a small Chinese-made folding-chair, weighing three or four pounds, and it was a great relief to have this to sit on at times. To those who knew how, it was very easy to open or fold up this little chair, but those mountain folk found it very difficult to understand the simple mechanism that guided the opening and shutting. There was no end of fun with this little chair, and as every now and again it collapsed when not properly fixed, the onlookers roared with laughter as some adventurous young fellow for the first and possibly

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

566 in slavery, and die in slavery. It is not uncommon to meet Chinese slaves, boys and girls, 566 in No-su families. They have either been 563 kidnapped and sold, or their parents, unable to nourish them, have bartered them in exchange for food. Their purchasers marry them to White No-su, and their lot is cast among the slave class. The heart of the missionary is wrung with anguish sometimes as he thinks what cruelty and wretchedness exist among the hills and valleys of that benighted district. Even there, however, light is beginning to shine, for some adherents of the Christian religion have changed their slaves into tenants, thus showing the way to the solution of this difficult problem.